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DISTRIBUTION OF THE RACES

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The Distribution of the Races

A Commentary on the tenth Chapter of Genesis

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Preface

The author lays no claim to original research on the subject here discussed. He made a careful study of the authorities referred to, and wrote this brief treatise to meet the needs of his classes in the history of antiquity. The matter is placed in this form by request of other history teachers.

Before taking up this study the student should read very carefully the tenth and eleventh chapters of Genesis, and make a list of all the names in the tenth chapter, arranged in the form of a genealogical table showing the descent.

It is hoped that this study will shed some light on the great purposes of God in His dealings with the nations and upon the coming of the Seed in whom all the families of the earth are blessed.

College View, Nebr., October 9. 1907.

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"He that would rightly study history must keep his eyes fixed on the great scheme of human redemption."—ANOM.

"In God's Word only do we behold the power that laid the foundations of the earth, and that stretched out the heavans. Here only do we find an authentic account of the origin of nations. Here only is given a history of our race unsullied by human pride or prejudice."—*Mrs. E. G. White.*

Introduction

References—O. N. pp. 165-169; Kal. pp. 234, 235; R. O. T. pp. 39-44; Sac. Chron. pp. 247-251; E. B. pp. 1-5; H. B. chap. 15, pp. 180-182.

We have recorded in the tenth chapter of Genesis in the brief space of thirty-two verses the origin and location of the nations of the ancient world. "That precious document, the 'Toldoth Beni Noah' or 'Book of the Generations of the Sons of Noah,' well deserves to be called 'The most authentic record that we possess for the affiliation of nations.'" "The Mosiac narrative conveys the exact truth—a truth alike in accordance with the earliest classical traditions, and with the latest results of modern comparative philology." Rawlinson's Ancient Monarchies, vol. I, chap. 3.

This is indeed a wonderful chapter and worthy of much study. It is a fitting sequel to the story of the flood and shows all nations to have originated from the one family of Noah, as in the beginning all originated from one pair.

A careful examination will at once reveal the fact that this is more than a mere table of genealogy, a list of proper names of individuals.

It is in perfect accord with eastern usage in speaking of tribes or peoples to use the term "sons of." The "sons of Israel" are the Hebrews; the "sons of Ishmael," the Arabs, etc. Then many of the names are in the plural form, i-m being the Hebrew plural ending; thus Kittim, Dodanim, etc. Mizraim is the word always translated Egypt in the scriptures. It is the two Egypts, upper and lower, a distinction always recognized in the hieroglyph for Egypt in the ancient writing, (a double water plant, or double clod of earth).

While this is true there seems to be parts of the table that are genealogical. In Genesis 9:18-27, Canaan seems to refer to an individual, and in 10:24, 25 the reference is doubtless to individuals: the name Eber, however, is used by Balaam as that of a country (Num. 24:24). These two ideas harmonize well, however, as it is quite probable that all these tribes took their names from their ancestors.

Sayce labors to show that the chapter is "ethnographical" rather than "ethnological," that "its main purpose is geographical." While this may be partly true, the classification by distinct origin can be shown in many cases (H. B. chap. 15, p.

181). Sayce points to the reference to Zidon and Heth (or Hittites) as being sons of Canaan. Modern research, he says, has shown that there is no blood relationship between "the Phoenician builders of Sidon and the prognathous Hittites from the north" (R. O. T. p. 40), that both being inhabitants of Canaan they are called the children of Canaan. But too much confidence, possibly, has been placed in the conclusions concerning relations based on the similarity of language. We have many examples of people of one race speaking the language of another.

Further research will doubtless bring to light many things that are now obscure about this chapter (R. O. T. pp. 43, 44).

The Japhetic or Aryan race settled principally in Europe, and is noted for intellectual activity. Japheth is still being enlarged (Gen. 9:27) as "westward the course of empire takes its way." The descendants of Ham located chiefly in Africa. They are distinguished for physical endurance. Noah's prediction that Canaan should be a servant has been literally fulfilled. The Shemites or Semitic race lived in Asia and are distinguished for religious fervor. This characteristic seems to be denoted by Noah's prediction in the expression "blessed be the Lord God of Shem" (Gen. 9:26).

We will now notice and locate as far as possible the nations indicated.

God made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us.—Acts 17:26, 27. A. R. V.

Japhetic Races

Gomer

References—Gen. 10:2; I Chron. 1:5; Eze, 38:6; O. N. pp. 169-171; H. B. chap. 15, p. 181; R. O. T. p. 40; Sac. Chron. pp. 252-255; E. B. pp. 6-14; Kal. pp. 236-238; McClintock & Strong, arts. "Ethnology" and "Gomer;" Rawlinson's Herodotus, vol. 3, pp. 150-157; Prichard's Natural History of Man, p. 193; McCurdy, vol. II, ¶ 758, etc.

Gomer was a warlike people "of the north quarters," thought now by most authors to be the "Gimmira" of the Assyrian inscriptions, the "Kimmerians" of the Greek writers. They were first located north of the Black Sea, and were driven from their homes by the Sythians, some going westward, and some southward where they were a standing alarm to the more civilized peoples of the south from about 670-570 B. C. They were defeated by Esarhaddon, 677 B. C. They overran Asia Minor by several raids and at one time sacked the Greek city of Sinope, and finally overthrew Lydia. The Welch people, who call themselves Cymry, are probably descendants of Gomer.

1. Ashkenaz.—References.—Gen. 10:3; I Chron.

1:6; Jer. 51:27; O. N. pp. 181, 182; R. O. T. pp. 48, 49; E. B. p. 20; Sac. Chron. pp. 267, 268, 271; Kal. p. 237; H. B. vol. I, p. 182; McCurdy, vol. III, ¶ 1403.

Ashkenaz is coupled with Ararat and Minni by Jeremiah in his prophecy against Babylon. The location of these nations has been fixed by the decipherment of the cuneiform inscriptions of Armenia to be in the vicinity of Lake Van. Ashkenaz is probably the people spoken of in the inscription of Sargon as "Asguza." Sayce calls attention to the fact that certain inscriptions of the later days of the Assyrian empire placed the Gimmira, or Kimmerians, in the same locality, as allies of the Minni, Medes, and Saparda of Sepharad. (Obadiah, vs. 20).

2. Ripath.—References.—Gen. 10:3; I Chron. 1:6; O. N. p. 182; R. O. T. pp. 48, 49; Kal. p. 238; E. B. pp. 20-22; Sac. Chron. pp. 268-271; H. B. vol. I, p. 182; McClintock & Strong, art. "Ripath."

The Hebrew text in I Chronicles reads "Dipath" and neither name occurs elsewhere in the Bible. The Hebrew letters ד (Daleth) and ר (Resh) could easily be confused by transcribers. Josephus says that the Paphlagonians were anciently called Riphathaeans. They are thought by some to have inhabited the Riphaean or Carpathian Mountains, and to be the ancestors of the Gauls.

Jones considers the Irish, Scotch Highlanders,

and people of the Isle of Man to be the modern descendants of Ripath; the Welsh to be descended from Gomer himself; and the English, through the Teutons, from Ashkenaz.

Rawlinson and Sayce both take the position that we have no positive evidence as to who the people of Ripath were.

3. Togarmah. — References. — Gen. 10:3; I Chron. 1:6; Eze. 27:14; 38:6; O. N. pp. 182-184; R. O. T. pp. 48, 49; Kal. p. 238; E. B. p. 23; Sac. Chron. p. 271; H. B. vol. 1, pp. 182, 183; McClintock & Strong, art. "Togarmah."

Kalisch takes this to be a tribe of the Scythians, the Tauri who lived in the Tauric Peninsula (the Crimea). Rawlinson takes them to be the ancient inhabitants of Armenia, while Sayce questions whether the position of Togarmah has been satisfactorily determined.

The view that they are the ancient Armenians is chiefly based on a supposed etymology, and on the national traditions of the Armenians. According to Grimm "Toka" is the Sanskrit for "tribe," and "Armah" the word for Armenia. According to the traditions the Haikian, or Armenian race descended from Thorgau, or Thargamas. The Armenians, it is said, still call themselves "the house of Thorgom, or Torgona," the same phase used by Ezekiel. This location would seem to answer the conditions of Ezekiel's prophecy.

Magog

References.—Gen. 10:2; I Chron. 1:5; Eze. chaps. 38 and 39; Rev. 20:8; O. N. pp. 171, 172; R. O. T. p. 45; Kal. pp. 239-241; E. B. pp. 8-14; Sac. Chron. pp. 255-260; H. B. pp. 183, 184; Josephus' Ant. i, 6, 1; McClintock & Strong, art. "Magog;" McCurdy, vol. II, ¶ 777 note, 814.

There is nothing in the word itself by which this people can be identified, unless it be in Sayce's suggestion that Gog is the "Gugu" of the Assyrian inscriptions, the "Gyges" of the Greeks, and Magog the "Mat Gugi" or "county of Gugu." It is generally recognized that Gog and Magog are about the same and used interchangeably. Sayce says that another northern country known to the Assyrians is called the Zamua or Mazamua indifferently. In Ezekiel the king seems to be Gog and the land Magog (Eze. 38:2). Jones quotes from an inscription of Assurbanipal, king of Assyria, "Sariti and Payiza, sons of Gog, a chief of Saka," and says that the Saka were the Scythians (E. B. p. 9).

In Ezekiel 38 and 39 this people is spoken of, and it is from the character there portrayed that most students of ethnology identify Magog with the Scythians. The prophecy seems to be one of the distant future (Eze. 38:8, 16; Rev. 20:8), yet such prophecies in the Bible have invariably a historical basis, there being "real events which oc-

casioned, and served to illustrate the distant occurrences'' (Kal. p. 240). These people from the ''north country'' appear at the head of a mighty confederacy with Rosh, Meshech, and Tubal as tributaries (Eze. 38:2, R. V.); and the Persians, Ethopians, Libyans, Gomer, and Togarmah as allies.

The Sythians overrun and defeated Cyaxeres, king of Media, while besieging Nineveh (624 B. C.), and became masters of Asia for nearly thirty years, and were only kept from entering Africa by the rich presents of Psammetichus, king of Egypt. They progressed as far as Ascalon and it was considered a special act of divine mercy that they did not destroy Palestine. They left their trace in Palestine in the name of a town east of the Jordan, Sythopolis. Josephus believed Magog to be the Scythians (Ant. i, 6, 1), and Jerome states that the Jews of his day all considered Magog to be the wild and numerous Scythians extending from the Caucasus to the Caspian Sea and India. ''All circumstances conspire, therefore,'' says Kalisch, ''to render the identification of Magog with the Scythians probable. And this probability is almost raised to a certainty by the traditions of the ancient writers'' (Kal. p. 241).

There was a wall built as a defense against the Scythians, probably, all the distance between the Black and Caspian Seas, and extensive ruins of

it are still extant and are called the "wall of Gog and Magog" (Kal. p. 241; E. B. p. 249).

The principal races springing from the Scythians are enumerated by Jones as follows: 1. Mongols, or Mongolians. 2. Malays. 3. Huns, against whom the great wall of China was built in the third century B. C. They overcame and ruled China 281-87 B. C. They overran part of Europe under Atilla, 433-435 A. D. 4. Modern Mongols. 5. Tartars. 6. Turks. 7. Finns. 8. Sarmatians (Modern Slavs). 9. Parthians, whose empire continued from 250 B. C. to 228 A. D.

Madai

References—Gen. 10:2; I Chron. 1:5; O. N. p. 172; Kal. p. 242; R. O. T. p. 45; E. B. p. 14; Sac. Chron. p. 262; H. B. p. 184.

All are agreed that this name represents the Medes, or Mada of the Assyrians, who lived southeast of the Caspian Sea. They became a part of the Medo-Persian empire which conquered ancient Babylon in 538 B. C. Medo-Persia was overthrown in 331 B. C. by Alexander the Great. Everywhere in the Bible, except Genesis 10 and I Chronicles 1, the word is translated "Medes."

Javan

References—Gen. 10:2; I Chron. 1:5; Isa. 66:19; Eze. 27:19; Dan. 8:21, R. V. margin; O. N. p. 172; R. O. T. p. 46; Kal. p. 242; E. B. p. 14; Sac. Chron.

p. 261; H. B. p. 184; McClintock & Strong, art. "Javan."

Javan is the Hebrew word for Ionian, and this came to be applied to all Greece, and is so translated in the Old Testament. The same word is applied to the Greeks by the Assyrians and Persians. Javan is thought by some to embrace all the western isles of the Mediterranean. Sayce thinks from Isa. 66:19 and Eze. 27:19 that it probably applies here only to Cyprus, but Rawlinson says that the "orientals used this term, universally, as the generic name for the Greek race" (O. N. pp. 172, 173).

1. Elishah.—References—Gen. 10:4; I Chron. 1:7; Eze. 27:7; O. N. p. 184; Kal. p. 242; R. O. T. p. 47; E. B. p. 15; Sac. Chron. p. 271; H. B. p. 184; McClintock & Strong, art. "Elishah."

We have three views concerning Elishah. First, that the Aeolians are meant, of whom Rawlinson says that they especially effected the habitation of many islands or maritime districts; thus Ezekiel's reference to the Isles of Elishah. Josephus sustains this view (Ant. i, 6, 1). Others think that Elishah is the Hebrew word for Hellas, or Greece proper. Ancient writers say that "On the coast of the Peloponnesus and many Greek islands the shell fish, the juice of which yields the much valued purple colors, were most abundantly found." (Kal. p. 243). A third view is that the Grecian

province of Elis is meant. Ezekiel's reference to the blue and purple makes it plain that some of the western isles or coast lands where the shell fish were found is meant.

2. Tarshish.—References—Gen. 10:2; I Chron. 1:7; I Kings 10:22; II Chron. 20:36, 37; Jer. 10:9; Eze. 27:12; 38:13; Jonah 1:3; Ps. 48:7; 72:10; Isa. 2:16; 23:1, 14; 60:9; 66:19; O. N. pp. 184, 185; Kal. p. 243; R. O. T. p. 47; E. B. p. 15; Sac. Chron. pp. 271-273; H. B. pp. 185, 186; McClintock & Strong, art. "Tarshish."

Most writers now agree that Tarshish is to be identified with Tartessus in Spain. It was an ancient Greek colony which imported large amounts of gold, silver, lead, and iron. In the time of Solomon there was a regular commerce carried on with Tarshish, it taking three years for the round trip. The ships from Tarshish, or "ships of Tarshish" came to be a general name for all the merchant vessels.

3. Kittim.—References.—Gen. 10:4; I Chron. 1:7; Num. 24:24; Isa. 23:1-12; Jer. 2:10; Eze. 27:6; Dan. 11:30; O. N. pp. 185-187; Kal. p. 244; R. O. T. p. 47; E. B. p. 16; Sac. Chron. p. 273; H. B. p. 186; Josephus' Ant. i, 6, 1; McClintock & Strong, art. "Chittim."

Kittim, or Chittim, is generally identified with Cyprus. One of the most ancient towns of this island was Citium which was an important sea-

port. The population of Cyprus was a mixed one, but was strongly Greek from the earliest time. The view of Josephus and most ancient tradition is that Kittim is Cyprus, but it is also thought that it came to refer to other islands of the Mediterranean. Dr. Jensen says that the "word comprises at any rate, the regions lying farther to the west." Dr. Clarke commenting on Isa. 23:21 refers to Kittim as "the islands and coast of the Mediterranean," giving Jerome as authority. Kitto says, "Chittim seems to be a name of large signification (such as our Levant) applied to the islands and coasts of the Mediterranean in a loose sense without fixing the particular part, though particular and different parts of the whole are probably in most cases to be understood." (Quoted in McClintock & Strong, art. "Chittim.") Taking this view Uriah Smith refers the reference in Dan. 11:30 to Carthage. (Thoughts on Dan. and Rev.)

4. Dodanim.—References.—Gen. 10:4; I Chron. 1:7; O. N. pp. 187-191; Kal. p. 245; R. O. T. p. 47; E. B. p. 16; Sac. Chron. p. 273; H. B. p. 186; Gibbon, chap. 35, ¶ 13.

Three views are held concerning this people. First, that they were one part of the ancient inhabitants of Troy, the Dardanians. Some settled Illyricum and others moved on to Italy, the Liburni and Veneti being especially mentioned.

Jones adopts this view. Second, Kalisch takes them to be the Daunii, the most ancient inhabitants of Apulia and southeast Italy. Third, that Rodanim is the proper reading, this being the rendering of the word in Chronicles, and that the inhabitants of Rhodes are meant. The Septuagint has it Rodii. It was the island of roses, this flower being stamped on the coins. Rhodes was early settled by the Greeks, and is probably the place referred to.

Tubal and Meshech

References.—Gen. 10:2; I Chron. 1:5; Eze. 38:2, 3; 39:1; 27:13; 32:26; Isa. 66:19; O. N. pp. 173, 179; Kal. p. 245; R. O. T. pp. 47, 48; E. B. p. 17; Sac. Chron. p. 263; Rawlinson's Ancient Monarchies, vol. 2, pp. 64, 65; Rawlinson's Herodotus, vol. I, p. 530; Herodotus, bk. 3, chap. 94; bk. 7, chap. 78.

Tubal and Meshech, with one exception, are coupled together in the Bible, as they are also in Herodotus and elsewhere. They were doubtless the Tubla and Muska of the Assyrian inscriptions, the Tiberani and Moski of classical authors. They were a warlike people of northern Asia Minor with whom Assyria had frequent wars, 1100-700 B. C. Copper is still abundant in the mountains of northern Armenia (Kal. p. 246). The Ten Thousand found some of their tribes on the southern coast of the Black Sea, 400 B. C.

Rawlinson identifies Meshech or Moschi as the Moskovites who built Moscow in Russia.

There is mention in Ezekiel in connection with Meshech and Tubal another tribe, Rosh (see R. V.) thought by many to be a solitary biblical reference to the Russians. (See McClintock & Strong, art "Rosh," E. B. p. 18, note 18).

Tiras

References.—Gen. 10:2; I Chron. 1:5; O. N. pp. 174, 178, 246; Kal. p. 246; R. O. T. p. 48; E. B. p. 18; Sac. Chron. pp. 265, 267.

"Tiras," says Sayce, "is the only son of Japheth whose name continues to be obscure" (R. O. T. p. 48). Kalisch thinks Tiras comprises all the people of the region of the Taurus Mountains. Rawlinson argues to show that the probability is in favor of the Thracians according to Jewish tradition (Josephus' Ant. i, 6, 1). Later research may throw new light on the identification of this people.

"I will make mention of Egypt and Babylon as among them that know me. Behold Philistia, and Tyre with Cush: This one was born there."—Ps. 87:4. A. R. V.

Hamitic Races

Cush.

References.—Gen. 10:6; I Chron. 1:8; Eze. 29:10; II Chron. 14:9; 16:8; II Kings 19:9; Isa. 20:3-5; Dan. 11:43; Nahum 3:9; Gen. 2:13; Eze. 38:5; Isa. 11:11; Gen. 10:7; Isa. 43:3; 45:14; Gen. 10:8-10; Num. 12:1; Esther 1:1; Job 28:19; II Chron. 21:16; Ps. 68:31; 87:4; Isa. 18:1, 2; Jer. 46:9; Eze. 30:4; Zeph. 3:10; O. N. pp. 192, 193; Kal. p. 248; R. O. T. pp. 51, 143-146; E. B. p. 24; Sac Chron. pp. 274, 275; H. B. pp. 187, 188; Rawlinson's Ancient Monarchies, vol. 1, pp. 49-53.

Cush is the country known to the Greeks and Romans as Epthiopia. The word is so translated in the authorized version, also in the Septuagint and Syriac translations. According to Sayce it is the Assyrian pronunciation of the word Kash or Kas, a country immediately south of Egypt, the modern Abyssinia. That Cush included more than this is clear from the Bible and other ancient writings. Cush settled in southern Arabia and also in the valleys of the Euphrates and Tigris. The physical characteristics of the Ethiopians connect them with the Egyptian race. They were in close

connection with the negros and the Nubians. Their dark color was proverbial (Jer. 13:23). They were high and robust of stature (Isa. 45:14). Herodotus says they were the tallest and handsomest nation in the world. We will trace the descendants of Cush in his six sons and two grandsons.

1. Seba.—References.—Gen. 10:7; I Chron. 1:9; Isa. 45:14; 18:2, 7; O. N. pp. 204, 205; Kal. p. 249; E. B. p. 25; Sac. Chron. pp. 275, 276; R. O. T. p. 41; H. B. pp. 188, 189.

This tribe of Cush seems to have lived in the home land—Ethiopia. According to Josephus, Saba was the ancient name of the famous Ethiopian city Meroe and the territory about it. The name Meroe was given by Cambyses, king of Persia, in honor of his sister, when attempting to invade Ethiopia (520 B. C.). The location was between the rivers Atbara and the Blue Nile.

2. Havilah.—References.—Gen. 10:7; I Chron. 1:9; Gen. 2:11; 25:18; I Sam. 15:7; O. N. p. 206; Kal. p. 249; E. B. p. 26; Sac. Chron. p. 270; H. B. p. 189.

It is difficult to decide whether the texts in Genesis and Samuel refer to the Havilah under consideration, so we have little data from which to identify this people. They are generally assigned to an Arabian tract known as Khawlan in northwestern Yemen. Havilah is given also as a

Semitic people probably due to the fact that the two races were here mixed.

3. Sabtah.—References.—Gen. 10:7; I Chron. 1:9; O. N. p. 206; Kal. p. 250; E. B. p. 26; Sac. Chron. p. 276; H. B. p. 189.

No other passages throw any light on this name. Most authorities identify it with the Sabbatha, or Sabota, of Pliny and Ptolemy, which is in southern Arabia. Kalisch takes exceptions to this view and thinks, with Josephus, that Sabtah is the Astabori, tribes on the Astaboras river just east of Meroe or Seba.

4. Raamah.—References.—Gen. 10:7; I Chron. 1:9; Eze. 27:22; O. N. pp. 206, 207; Kal. pp. 250-252; E. B. p. 26; Sac. Chron. pp. 276, 277; R. O. T. p. 65; H. B. p. 189; Rawlinson's Ancient Egypt, vol. 2, pp. 285, 286; McClintock & Strong, arts. "Sheba" and "Dedan."

Raamah was eclipsed by its descendants, the celebrated Arabian tribes Sheba and Dedan, and from these we cannot mistake its location. The name is thought to survive in the name of a town Regma on the Arabian shore of the Persian Gulf which existed still in the days of Ptolemy.

a. Sheba.—References.—Joel 3:8; Jer. 6:20; Job 1:15; I Kings 10:10; Ps. 72:15; Isa. 60:6; Eze. 27:22.

Sheba is doubtless the Sabean race, which was the chief race of Arabia and " greatly celebrated

by classical writers." The race was probably a mixed one, as Sheba is also enumerated among the Semites. Authors do not agree as to their exact boundary. They lived in Yemen or Arabia Felix. Yemen is interpreted to mean the land to the "right hand," or "south," or the "distant country." It was long considered the most southern country of the inhabited world. This part of Arabia is not a desert but very productive, noted for its delicious fruits, fine horses, frankincense, and aromatics, in which its inhabitants traded with Egypt and Syria by caravans. Copper was found there and its copper mines are still worked. Extravagant accounts were given of their aromatics and precious metals. Their chief town was Savas, or Mariaba, the most beautiful town in Arabia.

b. Dedan.—References.—Isa. 21:13; Eze. 27:12-15, 20-23; 38:13; Jer. 49:8; Eze. 25:13; Jer. 25:23.

Dedan was doubtless located on the Persian Gulf near Chaldea. Kalisch thinks that they settled in two places, on the northwest coast of the Arabian Gulf, and probably on an island Daden in the Persian Gulf. They were a commercial people who traversed the desert with their goods.

5. Sabtechah.—References—Gen. 10:7; I Chron. 1:9; O. N. pp. 207, 210; Kal. p. 252; E. B. p. 26; Sac. Chron. p. 276; H. B. p. 99.

We cannot as yet determine just what race is

here meant. Being associated with Raamah we may presume that it was an Arabian tribe.

So Cush settled in the southern zone, in Africa and Arabia. Not only do we have the evidence in the Bible that Cush occupied Arabia, which is usually spoken of as Semitic, but ethnological science points in the same direction. Races in southern Arabia still speak a language decidedly non-Semitic, a language akin to the language of certain tribes in Abyssinia. (See O. N. pp. 208, 209; Kal. pp. 252, 253; McClintock & Strong, art. "Cush.")

6. Nimrod. — References. — Gen. 10:8-10; I Chron. 1:9; Micah 5:6; O. N. pp. 210-214; Kal. pp. 252-263; R. O. T. pp. 66, 140; E. B. pp. 26, 50 f.; Sac. Chron. pp. 277, 278; H. B. pp. 202, 203, 210-212; McClintock & Strong, arts. "Nimrod" and "Cush."

Here we have some personal history. Our text makes Nimrod the founder of the Babylonian kingdom. Shinar is the low country about Babylon, and Babel is doubtless Babylon. Erech is the modern Warka, 120 miles southeast of Babylon where many ancient remains have been recovered. Accad is found on the monuments. It refers to a race and also to a city. The city is probably the mound "Tel Nimroud" northeast of Babel. Calneh was, according to Kalisch, on the Tigris 18 miles below Bagdad.

Were the early inhabitants of Babylon and Assyria Hamitic? Rawlinson answers, Yes. Sir Henry Rawlinson found a great similarity of language between Egyptian, ancient and modern, Ethiopic, Southern Arabian and ancient Babylonian; that they are "varieties of one original form of speech." McClintock and Strong says, "There is abundant evidence that the race which first held sway in the lower Babylonian plain was of Cushite or Hamitic extraction," and that "The earliest written language of Babylonia as known to us from existing inscriptions bears a strong resemblance to that of Egypt and Ethiopia" (Art. "Nimrod.")

Again they say, "Thus the Cushites appeared to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. Philological and ethnological data lead to the same conclusion" (Art. "Cush.")

Sayce thinks the pre-Semitic population of Babylon still offers many difficulties which cannot be cleared up at present (R. O. T. p. 140). But Babel was built on the plain of Shinar and Babylon became the "home of many races." It is not, therefore, surprising that ethnologists find it difficult to determine from the basis of language alone who the primitive inhabitants were. Every sure result of modern science substantiates the Bible account, which is the true one.

Mizraim

References.—Gen. 10:6; I Chron. 1:9; Ps. 105: 23, 27; O. N. p. 194; Kal. pp. 263, 264; R. O. T. pp. 52, 143; E. B. p. 27; Sac. Chron. pp. 278, 279; H. B. p. 192; McClintock & Strong, art. "Mizraim."

Mizraim is the Hebrew name for Egypt. It is dual in form and is thought to mean the "two Mazors," or walls of fortification, from which the country was named. Sometimes lower Egypt is referred to under the singular form Mazor (II Kings 19:24; Isa. 19:6; 37:25, R. V. mar.). And upper Egypt is called Pe-to-Res "the land of the south" in ancient Egyptian, and Pathros in the Bible (Isa. 11:11). The existing Arabic name of Egypt is Muzr, an abbreviated form of the ancient Hebrew name. Egypt is also called the "land of Ham" in the Hebrew scriptures (Ps. 105:23, 27; 78:51).

1. Ludim.—References.—Gen. 10:13; I Chron. 1:11; Nahum 3:9; Jer. 46:9; O. N. pp. 215-217; Kal. p. 264; R. O. T. p. 53; H. B. p. 192.

It seems clear that this was an African tribe, and not the Lydians of Asia Minor, as taught by some. Their exact location is largely a matter of conjecture.

2. Anamim.—References.—Gen. 10:13; I Chron. 1:11; O. N. p. 217; Kal. p. 264; R. O. T. p. 53, H. B. p. 93.

We have only conjecture as to who these people were. They probably did not remain a separate people long, but were absorbed by Egypt or Ethiopia.

3. Lehabim.—References.—Gen. 10:13; I Chron. 1:9; II Chron. 12:3; 16:8; Nahum 3:9; O. N. p. 218; Kal. pp. 263, 264; R. O. T. pp. 53, 54; H. B. p. 193.

The Lehabim or Lubim are referred to quite often in the scriptures in connection with Egypt. They were probably the Libyans, a powerful people of the west of Egypt who served in the Egyptian army, and who at one time placed a dynasty, that of Shishak, on the throne.

4. Naphtuhim. — References. — Gen. 10:13; I Chron. 1:11; O. N. p. 218; Kal. p. 265; R. O. T. p. 53.

Here again we are uncertain. Na-Petu, somewhere on the western border of Egypt, Napata, a Libyan town, and Memphis are given respectively by the authors above referred to, but all is conjecture.

5. Pathrusim. — References. — Gen. 10:4; I Chron. 1:11; Isa. 11:11; Jer. 44:1, 15; Eze. 29:14; 30:14; O. N. pp. 218, 219; Kal. p. 266; R. O. T. p. 53; H. B. p. 193.

Pathrusim, or Pathros, is doubtless the "southern country," or the Thebais. It played an important part in Egyptian history, and was no

doubt at first separate. It is called the "Phaturite" nome by Pliny, a Roman writer.

6. Casluhim. — References. — Gen. 10:14; I Chron. 1:12; Deut. 2:23; Jer. 47:4; Amos 9:7; O. N. pp. 219, 220; Kal. p. 266; R. O. T. p. 53; H. B. pp. 193, 194.

The Casluhim are still obscure. The Philistines are spoken of in Genesis and Chronicles as coming from Casluhim. Other scriptures, however, seem to derive the Philistines from Caphtorim. This has led some to suggest that the order of words should here be changed, but the whole question is one of such uncertainty that it is quite impossible to arrive at a definite conclusion.

7. Caphtorim.—References.—Gen. 10:14; I Chron. 1:12; Kal. p. 267; O. N. pp. 220, 221; R. O. T. pp. 53, 126; H. B. p. 194; McClintock & Strong, art. "Caphtor."

Rawlinson and Kalisch identify this people with the Coptos, just north of Thebes, called by the modern Copts, Keft or Kuft. On the other hand Sayce and Geikie adopt the idea that they lived on the coast of the Great Sea north of Egypt and were a Phoenician colony, Kaft-ur being, according to Sayce, the Egyptian name "Greater Phoenicia." The scripture references above referred to, where the Philistines seemed to be derived from Caphtorim, would seem to support this view (Jer. 47:4, R. V. mar.), but in the absence

of further proof we must leave this name to conjecture.

Phut

References.—Gen. 10:6; I Chron. 1:8; Jer. 46:9; 38:5; Eze. 27:10; 30:5; Nahum 3:9; O. N. pp. 194-196; Kal. p. 268; R. O. T. pp. 54, 55; E. B. p. 28; Sac. Chron. pp. 279, 280; H. B. p. 195; McClintock & Strong, art. "Phut."

Phut is mentioned in connection with both Asiatic and African people. It is very probable that they were African people who were sometimes mercenaries of Asiatic powers. Many have followed the ancient tradition that Phut is the Libyans (Kalisch, Jones), but others who take the Libyans to be represented in our list by Lehabim seek elsewhere for an identification of Phut. Rawlinson takes them to be a people between Ethiopia and Egypt, called "Pet" by the Egyptians. Sayce thinks that we have a reference to them in the annals of Nebuchadnezzar, king of Babylon, where he speaks of defeating the Egyptian monarch, and also the soldiers of "Phut-Yavan," or "Phut of the Ionians." He suggests that their location may have been at Kyrene (or Cyrene).

Canaan

References.—Gen. 10:15-20; I Chron. 1:13-16; O. N. pp. 196-203; Kal. pp. 268-270; R. O. T. pp. 55, 56, 169; E. B. pp. 28, 29; Sac. Chron. p. 280;

H. B. pp. 196, 197; McClintock & Strong, art. "Canaan."

Canaan is the land of Phoenicia and that part of Palestine between the Jordan River and the Mediterranean Sea. It is even made to include more than this at times in the Old Testament. Canaan, or Kinakh-khi, is mentioned in the Tel el-Amarna letters written from Palestine to the Egyptian court a century before the exodus.

There has been some controversy over the question of the race to which the inhabitants of Canaan belonged. Arguments have been produced to prove that the language of the Canaanites was Semitic. It is generally believed that the Phoenicians of history were Semitic, but it is evident that they were not the original race in that country. The Canaanites "yielded gradually to the encroachments of the Hebrews upon the south, and to those of the Assyrians and other Semitic nations to the north, and finally died out and disappeared." (Rawlinson).

The biblical writer gives here very detailed information in regard to the inhabitants of the land of his people, mentioning eleven different races which inhabited the small land of Palestine. Most of these tribes are obscure and we know nothing of their language (O. N. p. 201).*

*See Appendix I, on "The Early Inhabitants of Palestine".

DIRECTIONS.—Draw a map of Palestine and locate these early tribes of Canaan, and later put in, with another colored ink, the tribes of the patriarchal age.

1. Sidon.—References.—Gen. 10:15; I Chron. 1:13; Isa. 23:2; Josh. 11:8; 19:28; O. N. pp. 199, 200, 224, 225; Kal. p. 270; R. O. T. pp. 56, 57, 102; E. B. pp. 29, 30; Sac. Chron. pp. 280-283; H. B. p. 196.

Sidon was in the earliest times the chief town of Phoenicia, and the name was used to designate the whole country (Deut. 3:9; Eze. 32:30). It was later surpassed by Tyre. The Phoenicians were the great seafaring and colonizing people of the orient and were very famous. According to tradition, the Phoenicians came from near the shores of the Persian Gulf, and philological research has shown that they spoke a Semitic language. This being true, it is very probable that the Phoenicians of history were the successors of the tribes of Canaanites who settled that country, the Sidon of Genesis 10, for they are there declared to be Hamitic. Speaking of the Phoenicians, Rawlinson says, "It would seem that they expelled the Canaanites from the coast tract and took possession of their towns, the names of which they retained, while they built also a number of new cities."

2. Heth.—References.—Gen. 10:15; I Chron. 1:13; Gen. 15:20; 23:3-20; I Kings 9:20; Num. 13:29; Josh. 9:1, 2; II Kings 7:6, 7; O. N. p. 197; Kal. p. 271; R. O. T. pp. 40, 43, 57, 103, 121, 130-142; E. B. pp. 20, 21; Sac. Chron. pp. 283, 284; H.

B. pp. 197, 198; McClintock & Strong, art. "Hittites;" S. B. D., art. "Hittites;" Mon. & O. T. pp. 262-266.

Heth, or the Hittites, were a very powerful ancient people, often mentioned in the Old Testament. The discovered monuments of this people, with their peculiar hieroglyphic writing have been the subject of much study of late years. Their original seat was in the Taurus Mountains in Asia Minor, and at the head of the Gulf of Antioch. From here they emigrated northwest into Asia Minor, and southward into Syria. Ruins of a city and temple or palace still exist at two cities in Cappadocia. Sayce thinks they had an influence on the civilization of pre-historic Greece. Their southward march has been revealed clearly by the Tel el-Amarna tablets, in which the Egyptian king is implored by the princess of Syria for aid against them. They were successful in their invasion, and Carchemish on the Euphrates became their capitol. They became very powerful and were able to contend with Egypt and treat with her on equal terms.

Hittites were in Cannan in the time of Abraham and were among the chief tribes at the time of the conquest by Joshua. They were made tributary by Solomon. The presence of Hittites in southern Palestine has been confirmed, says Sayce, by the study of the ethnological types of the Egyptian monuments.

Only a beginning has been made in the study of the language of this people. It is not Semitic, and research rather points to a close relationship to the Hamitic languages. Sayce conjectures that they were the north surviving race of the pre-Semitic population of Babylon (R. O. T. p. 141), and this race was without doubt Hamitic. This is a strong testimony in favor of the Hamitic origin of Heth. The fuller and more definite our knowledge becomes of some of these obscure questions, the more clearly is seen the exact truth of the Scripture.

3. Jebusites. — References. — Gen. 10:16; I Chron. 1:14; Judges 19:10; 1:8, 21; Eze. 16:3, 45; Num. 13:29; I Kings 9:21; I Chron. 11:4, 7; Josh. 15:63; O. N. p. 197; Kal. pp. 271, 272; R. O. T. pp. 57, 58, 102, 103, 111, 121, 122; E. B. pp. 31, 32; Sac. Chron. pp. 284, 285; H. B. p. 198.

The Jebusites lived in and around Jerusalem which was not conquered until David's time, and they were not then exterminated, for we hear of them much later. While they are distinguished clearly from the Amorites and Hittites, it would seem from Ezekiel that they were descended from these two races.

4. Amorites. — References. — Gen. 10:16; I Chron. 1:14; Josh. 24:18; Amos. 2:9, 10; Gen. 15:16; 14:7, 13; Deut. 1:20; Judges 1:34-36; Num. 13:29; 21:13-26; 32:33; Deut. 3:8; Josh. 10:5; I

Kings 9:20; Judges 3:5; Ezra 9:1; O. N. p. 197; Kal. p. 272; R. O. T. pp. 56, 59, 102, 110, 111-117, 120, 128; H. B. pp. 198, 199; E. B. p. 32; Sac. Chron. p. 285; McClintock & Strong, art. "Amorites;" S. B. D., art. "Amorites."

The Amorites were a very powerful and numerous people of Palestine, and have been thought, in some cases, to be taken to represent the whole land. They were doubtless among the early inhabitants, being spoken of in Abraham's time. Sayce thinks the Anakim, Rephaim, and Zamzummin may have been early Amorite tribes.

Israel found southern Palestine mostly in the hands of the Amorites. At the time of the conquest there seems to have been seven nations of them,—five west and two east of the Jordan. Though defeated by Moses they were never fully driven out, but they were brought under bondage by Solomon. They were present still in the time of Ezra.

In the Tel el-Amarna letters and in Egyptian inscriptions the land of the "Ammura," or "Amar," is to the north of Canaan. Sayce, combining the Bible and monumental records, thinks there must have been two centers from which they spread. In both the north and south they seem to have been connected with the Hittites more or less.

5. Girgasites. — References. — Gen. 10;16; I

Chron. 1:14; Gen. 15:21; Deut. 7:1; Josh. 24:11; O. N. p. 197; Kal. p. 272; R. O. T. p. 122; E. B. p. 32; Sac. Chron. p. 285; H. B. p. 199.

This tribe is mentioned only in connection with other tribes and it is a matter of conjecture as to where they were located. Sayce favors north Palestine, and Kalisch the middle western part. The theory that they inhabited the country of Gadara seems to have no foundation.

6. Hivites.—References.—Gen. 10:17; I Chron. 1:15; Josh. 9:3-27; 11:19; Gen. 34:2; II Sam. 21:2; Gen. 48:22; Josh. 11:3; Judges 3:3; II Sam. 24:7; I Kings 9:20; O. N. p. 197; Kal. p. 272; R. O. T. pp. 119, 120; E. B. pp. 32, 33; Sac. Chron. pp. 285, 286; H. B. p. 199.

The Hivites are mentioned in connection with two localities especially,—Shechem and Gibeon in the south, and the foot of Hermon and Lebanon in the north. The inhabitants of Gibeon are also called Amorites, a term probably used in a general sense for several tribes. The name Hivite has not been recognized on the monumental inscriptions.

7. Arkites.—References.—Gen. 10:17; I Chron. 1:17; O. N. p. 200; Kal. pp. 272, 273; R. O. T. pp. 58, 103, 130; E. B. p. 33; Sac. Chron. p. 286; H. B. p. 200.

All are agreed that this name represents the inhabitants of a Phoenician town at the northwest

foot of Lebanon. "Its ruins are still extant at Tel Arka."

8. Sinites.—References.—Gen. 10:17; I Chron. 1:15; Kal. p. 273; R. O. T. pp. 58, 130; E. B. p. 33; Sac. Chron. p. 287; H. B. p. 200.

All are alike agreed that this was an obscure tribe which was near Arka. A small village called Sini existed there as late as the fifteenth century.

9. Arvadites. — References. — Gen. 10:18; I Chron. 1:16; Eze. 27:8, 11; O. N. p. 200; Kal. p. 273; E. B. p. 33; Sac. Chron. p. 286; R. O. T. p. 58; H. B. p. 200.

The Arvadites probably inhabited the little island of Aradus off the coast of northern Phoenicia. It became a very important and flourishing settlement which sent out colonies. Ezekiel mentions them as soldiers and a seafaring people. The modern village is called Ruad, and ruins of the ancient city are still preserved.

10. Zemarites. — References. — Gen. 10:8; I Chron. 1:16; O. N. p. 200; R. O. T. pp. 58, 59; E. B. p. 33; Sac. Chron. p. 286; H. B. p. 200.

The best authorities identify this name with a town on the western slope of Lebanon, Simyra, or Smyrna, probably represented by the modern Sumrah, where considerable ruins exist.

11. Hamathites.—References.—Gen. 10:18; I Chron. 1:16; Amos 6:2; Josh. 13:5; II Sam. 8:9; Isa. 37:12, 13; O. N. p. 224; R. O. T. pp. 59, 132,

E. B. p. 33; Sac. Chron. pp. 286, 287; H. B. p. 200.

These were doubtless the inhabitants of the important city of Hamath on the Orontes River. It was ruled by its own king in the time of David and had considerable territory. It is still an important city, and Hittite inscriptions have been found there.

Semitic Races

That the author's chief interest centered in the Hebrew race is shown by the opening statement concerning Shem: that he was the "father of all the children of Eber." Eber, or Heber, was the progenitor of the Hebrews.

Elam

References.—Gen. 10:22; I Chron. 1:17; Isa. 22:6; Jer. 49:35; Ezra 4:2, 9, 10; Isa. 11:11; 21:2; Jer. 25:25; 49:34-39; Eze. 32:24; Dan. 8:2; cf. Neh. 1:1; Esther 1:2; 2:5; Ezra 4:9; O. N. pp. 229-231; Kal. p. 277; R. O. T. pp. 40, 59, 138, 139; E. B. p. 34; Sac. Chron. pp. 288-291; H. B. pp. 201, 202.

Elam was a mountain country east of Babylon, which is often mentioned in the scriptures as one of the early and strong nations of the east. Its territory was probably about the same as Persia, which is not mentioned in our list. Susa, or the "Shushan" of the Bible, was its capital. The great conqueror of early times, Chedorlaomer, who overran the westland and took Abraham's nephew Lot, was King of Elam (Gen. 14). In

the time of the Medo-Persian supremacy Elam was a province of that empire, and there was a palace in Shushan. Sayce says that the language of Elam was non-Semitic, but here again we probably have two races and a mixed language. Indeed the country has two names,—Elymais, probably given by the earliest inhabitants, the Semites; and Kissia, from Cush (O. N. p. 231). Geikie supports this idea.

Asshur

References.—Gen. 10:11, 12; I Chron. 1:17; Gen. 2:14; II Kings 19:20, 36, 37; Ps. 83:8; Kal. pp. 277, 260, 254; O. N. pp. 231, 232; E. B. p. 35; Sac. Chron. pp. 291, 292; R. O. T. pp. 59-61; H. B. pp. 202-204.

Asshur is Assyria, and is so translated for the most part all through the Bible. According to the revised version and the margin of the authorized, its principal towns were founded by Cushites. But it was predominantly a Semitic nation. The name is taken from its old capitol Assur, or Asshur, now the mound Kala Sherghat. Modern research has shown a close relation between the science, customs, religion, and traditions of Babylon and Assyria, Babylon being recognized as the mother country. Assyria became a great empire and dominated the East for several centuries. It came to an end about 606 B. C.

Arphaxad

References.—Gen. 10:22, 24; I Chron. 1:17, 18, 24; Gen. 11:10-13, 27, 31; Luke 3:36; O. N. pp. 232, 233; R. O. T. pp. 59, 64; Kal. pp. 277-279; H. B. pp. 204, 227, 228; E. B. p. 35; Sac. Chron. p. 292; Mon. & O. T. p. 99f; McClintock & Strong, art. "Arphaxad."

It would seem from the connection in which it occurs, that Arphaxad refers to a nation. At the same time the list here seems to be a personal one, and these names are so used in Gen. 11:10-26, where the descent is traced from Shem to Abraham through Arphaxad, who, it is said, was born two years after the flood. The objective point, no doubt, is to show the progenitors and relatives of the Hebrew race. Arphaxad as a race may never have obtained much prominence, as every effort to identify them seems to meet with failure. Both Rawlinson and Sayce admit that no light has been thrown on this name by modern research. The district of Arrhaphachitis in northern Assyria is often given, but there is no proof save the similarity of name. Late discovery and research has given abundant proof that "Ur of the Chaldees," Abraham's home, was in lower Babylonia, one hundred and fifty miles above the Persian Gulf, represented by the mounds of Mugheir. Wherever Arphaxad may have settled first, without doubt his descendants were in this

locality. Abraham and his kindred moved from here to Haran, and it is a significant fact that we find the patron deity of Haran to have been the same as that of Ur, the moon god Sin. From there Abraham was called to leave his kindred and migrate to Palestine beyond the Euphrates, and his descendants took the name of Hebrews from Eber the grandson of Arphaxad. The descent is traced as follows:—

A. Salah
1. Eber
a. Peleg
b. Joktan

Eber, who seems to be mentioned by Balaam as a distinctive nation (Num. 24:24), became divided into two nations, represented by Peleg, from whom descended Abraham; and Joktan, from whom descended the Arabians. Reserving the genealogy of Abraham until later, the author proceeds at once to enumerate the tribes that sprang from Joktan, and to give the general location of all, which is Arabia. Arabian tradition agrees that the Arabian tribes descended from Joktan, or Kahtan. While most of these shifting tribes of Arabia defy identification, we give below their names and the best results of scholarly research.

Joktan.—References.—O. N. pp. 246, 247; Kal. p. 279; E. B. p. 35; Sac. Chron. pp. 295, 296; R. O. T. pp. 65, 69; McClintock & Strong, art.

"Joktan;" S. B. D., art. "Joktan."

a. Almodad. — References. — Gen. 10:26; I Chron. 1:20; O. N. p. 247; Kal. p. 279.

There is nothing but conjecture as to the location of this tribe. The form of the name is Arabic.

b. Sheleph.—References.—Gen. 10:26; I Chron. 1:20; O. N. p. 247; Kal. p. 249.

Sheleph is thought to be the Selapeni, an inland tribe of Arabia Felix, mentioned by Ptolemy.

c. Hazarmaveth. — References. — Gen. 10:26; I Chron. 1:20; O. N. pp. 247, 248; Kal. pp. 279, 280; R. O. T. p. 265.

This name is identified with Hadramaut, a tract of southeastern Arabia. The ancient inhabitants, the Chattramotitae, of classical writers, were one of the most powerful races of Arabia.

d. Jerah.—References.—Gen. 10:26; I Chron. 1:20; O. N. p. 248; Kal. p. 280.

A fortress, Yerakh, near Hadramaut is the same word and probably represents this tribe.

e. Hadoram. — References. — Gen. 10:27; I Chron. 1:21; O. N. p. 248; Kal. p. 279.

Kalisch thinks these were the Adramitae, inhabiting the same district as Hazarmaveth.

f. Uzal.—References.—Gen. 10:27; I Chron. 1:21; O. N. p. 248; Kal. p. 280.

This seems to be the old name of the modern city Sana, the capital of Yemen which had an-

ciently a flourishing trade.

g. Diklah, h. Obal, and i. Abimael.—References.—Gen. 10:27, 28; I Chron. 1:21, 22; O. N. pp. 248, 249; Kal. pp. 280, 281.

These tribes cannot be identified. The city of Daklah in Yemen is suggested for the first. Obal appears as Ebal in Chronicles.

j. Sheba.—References.—Gen. 10:28; I Chron. 1:22; O. N. p. 249; Kal. pp. 281, 251; R. O. T. p. 65; E. B. p. 36; Sac. Chron. p. 296.

This race has been described under the sons of Cush, and was doubtless a mixture of the Hamitic and Semitic races, the latter predominating.

k. Ophir.—References.—Gen. 10:29; I Chron. 1:23; I Kings 9:28; 10:11, 22; II Chron. 18:18; 9:9, 21; Job 28:16; Ps. 45:15; Job 22:24; II Kings 22:48, 49; O. N. pp. 249, 250; Kal. pp. 281, 282; R. O. T. p. 65; E. B. p. 36; Sac. Chron. p. 296; Mon. & O. T. p. 137.

There has been much discussion about the location of Ophir, but it can hardly be other than in Arabia. Anciently gold was very plentiful there so that the "gold of Ophir" became proverbial. From here Solomon received much of his wealth. The ancient metropolis of the Sabeans, Aphar, now Saphar or Zaphar, and the present town of Ophar in the province Oman, are suggested as probable localities for this tribe.

l. Havilah.—References.—Gen. 10:29; I

Chron. 1:23; O. N. p. 250; Kal. p. 282, 249; R. O. T. p. 65. Like Sheba, this was a mixed race and has been discussed.

m. Jobab.—References.—Gen. 10:29; I Chron. 1:23; O. N. p. 250; Kal. p. 282.

This name has not been identified.

Lud

References.—Gen. 10:22; I Chron. 1:17; Isa. 66:19; Eze. 27:10; O. N. pp. 233, 234; Kal. pp. 283, 284; R. O. T. p. 64; E. B. p. 37; Sac. Chron. pp. 292, 293; H. B. pp. 204, 205; McClintock & Strong, art. "Lud."

It has been commonly supposed that Lud is Lydia in Asia Minor, and this seems to be about the only plausible suggestion. About 600 B. C. it was a great kingdom. It became a subject province to Babylon and Medo-Persia.

Aram

References.—Gen. 10:22, 23; I Chron. 1:17; Isa. 7:8; Gen. 25:20; cf. Hosea 12:12; II Sam. 10:16; II Kings 18:26; Ezra 4:7; O. N. pp. 234, 235; Kal. pp. 284, 285; R. O. T. pp. 63, 64, 69; E. B. pp. 37, 38; Sac. Chron. pp. 293, 294; H. B. p. 205; McClintock & Strong, art. "Aram;" S. B. D., art. "Aram."

Aram is Syria, and is so translated usually. It included the "wide territory between the Tigris and the Syrian coast of the Mediterranean, and

from the Taurus indefinitely southward down to the Arabian tribes." The Arameans, or Syrians, played an important part in the ancient history of the east as we shall see, and "continued the predominate race in the country to the time of the Mohammedan conquest." We have a part of their national literature in the Peshito, or Syriac version of the Old and New Testament. Aram had four sons.

1. Uz.—References.—Gen. 10:23; I Chron. 1:17; Job. 1:3, 15, 17; Jer. 25:20, 21; Lam. 4:21; O. N. pp. 241, 242; Kal. pp. 285, 286; E. B. p. 38; Sac. Chron. p. 295; H. B. pp. 205, 206; R. O. T. p. 65.

The best authorities are agreed that Uz or Huz, the home of the patriarch Job, was in northern Arabia. This region meets the conditions of the different texts referring to the country. It was a country of some prominence, being ruled by kings.

2. Hul, and 3. Gether. — References. — Gen. 10:23; I Chron. 1:17; O. N. p. 242; Kal. p. 286; H. B. p. 206; E. B. p. 38; Sac. Chron. p. 295.

We have only conjecture as to these names. Huleh, or Gulan, east of the Sea of Galilee has been suggested for Hul, and Geshur to which Absalom fled (II Sam. 3:2; 25:8), has been suggested for Gether.

4. Mash.—References.—Gen. 10:23; I Chron. 1:17; O. N. pp. 242-244; Kal. pp. 286, 287; E. B.

p. 38; Sac. Chron. p. 295; R. O. T. p. 65; H. B. p. 206.

This word is given Meshech in Chronicles and is so translated also in Genesis in the Septuagint. This has led Rawlinson and others to connect them with Meshech, the son of Japheth, as a mixed race, like the Sabeans who were both Hamitic and Semitic. Kalisch finds good authority for referring them to the Mysians, who probably migrated to Asia Minor from Mons Masius in northern Mesopotamia; while Sayce refers them to northern Arabia, to a people referred to in the Assyrian inscriptions as Mass, or Mash. The connections would seem to favor this view.

And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Dan. 7:14. A. R. V.

Conclusion

This is indeed an "unparalleled list," and is worthy of the most careful study. "These are the families of the sons of Noah after their generations in their nations; and by these were the nations divided in the earth after the flood."

In the next chapter the descendants of Peleg are given.

Peleg
Reu
Serug
Nahor
Terah
Abram

God called Abraham to be the head of a chosen nation through whom the world should be blessed and through whom the seed of the woman should come. Abraham begat Isaac, and Isaac begat Jacob, and unto Jacob were born the twelve patriarchs, the heads of the twelve tribes of Israel "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen" (Romans 9:4, 5).

Directions for Review

Let the student carefully review the subject with special reference to—

1. Character and importance of this table of nations.

2. Characteristics and general location of the three great races.

3. Principal races springing from the grandsons of Noah.

4. Principles of the interpretation of historical names used in prophecy.

5. The early inhabitants of Babylonia.

6. The principal authorities on this subject.

To fix the location of these races in mind—

1. Make a chart showing their identity, location, and modern descendants, as far as possible.

2. On an outline map of the ancient East, write the names of these races, (not including the sons of Canaan) using three colors for the three great races.

Appendix 1

The Early Inhabitants of Palestine

In Gen. 14, Deut. 2, and other places, there are mentioned races which inhabited Palestine before the Canaanites, and which are not included in this list of nations. Kalisch suggests that they may have been tribes of the Japhetic family. It is not an easy matter to form distinct ideas of these races, or to know just what territory they occupied.

The **Rephain** seem originally to have inhabited the country between the Mediterranean and the River Jordan and Red Sea. The "Valley of Rephaim" was near Jerusalem (Josh. 15:8, R. V.; II Sam. 5:18, 22). Later they inhabited the northern part of Palestine east of the Jordan, the country of Basham (Gen. 14:5; Josh. 12:4; Kal. pp. 350, 351).

The **Zuzim** are thought by Ewald and others to be the same as the **Zamzummim**, a race of giants, who were displaced by the Ammonites, one of the races that descended from Lot (Deut. 2:19; Kal. pp. 351, 352).

The **Emim** were a powerful race who were expelled or exterminated by the Moabites before the time of Moses (Deut. 2:9-12; Kal. p. 352).

The **Horites** dwelt in Mt. Seir (Deut. 2:22), the country extending south from the Dead Sea; called afterward Edom, from the descendants of

Esau who displaced the Horites (Kal. p. 352).

The **Avvim** are said to have dwelt in the vicinity of Gaza, and to have been destroyed by the Caphtorim (Deut. 2:23).

The **Anakim** were a race of giants who dwelt at Hebron, and were defeated by Joshua (Num. 13:23; Josh. 15:13).

Appendix 2

Notes On the Principal Authorities On the Distribution of the Races.

1. HERODOTUS, the "Father of History," was born about 484 B. C. in the town of Halicarnassus, Asia Minor. His parents belonged to the upper rank of society. At an early age he studied the Greek literature of that day. He traveled much, visiting Italy, Egypt, and Babylonia, and describes with vigor the wonders of the different lands. His principal work is a universal history treating chiefly on the Persian wars with Greece. All of his statements are not to be relied upon, as he told some things from mere hearsay. He lived to be about sixty years old.

2. FLAVIUS JOSEPHUS was born at Jerusalem 37 A. D. and died probably about the year 95 A. D. His family were of noble birth, and descended all along from priests. At an early age the boy had a great memory and understanding, also an intense love for learning. At sixteen he began the study of the sects, and after studying their various doctrines he joined himself to the Pharisees. Not all his writings have come down to us. His principal works are,—(1.) Antiquity of the Jews, in twenty books, covering the history of the Jews from creation to 66 A. D.; (2.) History of the Jewish Wars, in seven books; time covered, 170 B. C. to the destruction of Jerusalem;

(3.) Autobiography, in 26 chapters, the only record we have of the life of Josephus. Often Josephus doubts the care of Providence toward his people, for example, the crossing of the Red Sea and the swallowing of Jonah. His work is valuable to the student of the Bible because of his treatment of the antiquities of the Jews, but it is not considered authoritative history.

3. GEORGE RAWLINSON, an English scholar, was born at Chadlington, Oxfordshire, Nov. 23, 1815. He was educated in Trinity College, Oxford, and graduated from the first class in classics in 1838. He then entered Exeter College and became a fellow there in 1840 and was a tutor from 1842-46. In 1860 he published his notable "Bampton Lectures" on the "Historic Evidence for the Truth of the Christian Records." His historical works cover nearly the entire history of the ancient Orient, commencing with an edition of Herodotus (1858-1860) in which many of his brother's discoveries are incorporated. He published his "Great Monarchies" in 1862-1868, and the "Origin of Nations" in 1878. In 1861 he became Professor of Ancient History in the university of Oxford. He was a brother of Sir Henry Rawlinson who made a study of the cuneiform of wedge shaped inscription of Persia, and who also made a translation of the famous Behistun inscription in Darius. He died at Canterbury, England, Oct. 6, 1902.

4. MARCUS M. KALISCH, a Jewish scholar, was born May 16, 1825, at Treptow, in Pomerania. He obtained his education at the Gymnasium of the Graue Kloster in Berlin, the University of Berlin, Halle, and the Rabinical College at Berlin. His works are as follows: "Commentary on Exodus," 1855; "Commentary on Genesis," 1858; two volumes on "Leviticus," 1867 and 1872 respectively; a series of studies on the "Prophecies of Balaam," 1877; and on "Jonah" in 1878; "Bath and Goal," 1880; Hebrew Grammar, 1862-1863; and a collection of German poems, 1868. His works are very learned and thorough. He was assisted by the Rothchild family in getting out his first work. He died Aug. 23, 1885, and was buried at Willesden in the Jewish cemetery.

5. A. H. SAYCE, was born in Shirehampton, Sept. 25, 1846. He was educated at Grosvenor College, Bath, and Queen's College, Oxford, of which he became a fellow in 1869, and a tutor in 1870. He took orders the same year in the Anglican church. In 1876 he was made Professor of comparative philology. Among his writings are Assyrian grammar, published in 1872 and 1875, "Principles of Comparative Philology," 1874; "Introduction to the Science of Language," 1880; "Monuments of the Hittites," 1881; "Vannic Inscriptions," translated in 1882; "Higher Criticism and the Monuments," 1884; "Ancient

Empires of the East," 1892; "Monumental Facts and Higher Critical Fancies." One of his principal works has been to show the relationship of Assyrian to the other languages of the Semitic family. He is still at Oxford.

6. CUNNINGHAM GEIKIE, was a British clergyman and was born at Edinburgh, Oct. 26, 1826. He was educated at the University of Edinburgh, and held pastorates in Toronto and Halifax, Canada, and in England. In 1876 he took orders in the Church of England and he has held rectorships in Paris and at Barnstaple. Among his works are, "The Backwoods of Canada," 1864; "Great and Precious Promises," 1872; "Life and Words of Christ," 1877; "Old Testament Portraits," 1878, and "Hours with the Bible," 1881, in a series of volumes. He is a prominent Low Church Leader.

7. ALONZO T. JONES, was one of a troop of soldiers who entered Fort Walla Walla, Washington, over thirty years ago. While at this place he heard Eld. I. D. VanHorn preach the doctrines of Seventh-Day Adventists, and accepted them. After this he became very much interested in the subjects of prophecy and history, and has spent much time in studying these subjects. He has held some of the most responsible positions in the Seventh-day Adventist denomination, having been connected with the Pacific Press Pub-

lishing Association and the Review and Herald Publishing Association as editor of the AMERICAN SENTINEL and REVIEW AND HERALD. He re-arranged "Sacred Chronology," and wrote the "Peopling of the Earth." Other works of his are,—"Two Republics," "Empires of the Bible," "Empires of Prophecy," "Ecclesiastical Empires," besides numerous tracts and pamphlets.

8. PETER JENSEN, ranks foremost among Assyriologists. He studied theology in Leipsic and Berlin, and took work at Strassburg under Prof. Noldike. At the age of thirty years he took the chair of Semitic Philology in Marburg, which he still holds. His best time and effort have been devoted to the work of deciphering the Hittite inscriptions.

9. ADAM CLARKE, the distinguished Methodist minister and Biblical commentator, was born near Londonderry, Ireland, in 1762. By favor of John Wesley he was admitted to a school near Bristol. In 1782 he became an itinerant preacher, and in 1805 settled in London where he began the writing of his commentaries. He died of cholera in London in 1832.

10. McCLINTOCK & STRONG'S Biblical, Theological, and Ecclesiastical Cyclopedia, was commenced in 1853, the first volume issued in 1867, and the last in 1887. In the original plans Dr. Strong was to have exclusive charge of the articles on Bi-

blical literature, and for the articles on theology Dr. McClintock was responsible. The editors were assisted by a large number of collaborators and contributors. In 1870 Dr. McClintock died, leaving the completion of the work to his colleagues. The Cyclopedia is a great work, probably the best of its kind at present.

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